M 1838

Sunday, May 10, 1970

Barn Lunch/Coffee

MR. NYLAND: Well, David is here as you have seen. As long as he will continue now to take care, because he might get ideas in his head that having been to the Barn everything is right. It is not right yet. The progress of convalescence is, in the beginning quite slow; it is a very slow angle compared to the ordinary surface. It's only after a little while it starts to bend up and then the velocity is much greater. Where exactly that point is, is the difficulty because you start to think it is already there, and it isn't. And the patience that is needed in order to force oneself to be restful even if you have a feeling that there is energy--that is exactly what fools one. So when you see David do too much, you tell him.

It's an experience for David quite unusual in his life. As such, of course, it's a good thing that he experiences it. It is not true for every experience that one has that it is good for one, or that you feel that it should be good for someone else. Because there is a limited number of manifestations for a man and also a limited number of his possible experiences and then particularly when it is accidental and

and it is not the result of what he is, but it is, as it were, given from the outside world, it does not mean that that kind of experience is so useful for the person who happens to undergo that. It can be utilized by the proper attitude of the person in wanting to take it. But it does not mean that such an experience has--have--has to occur to everybody; only a few are allowed to fall off a roof. And there is no particular reason for anyone to wish it. But there is a reason when it does happen that you try to understand that process of gradual convalescence and you have to remind him when he sometimes may forget.

You can thank God that it was right, that everything went the way it went. It is one of the things that we can point to, as far as the Barn is concerned, where not everything goes the wrong way. What it is sometimes with this Barn and with us and with our activity; what sometimes is really quite wrong, even looked at from the outside world and what we know every once in a while from inside, which is not right--to what should we attribute it? Is it a result of us being together, as a group, having a certain aim? Is it a result maybe of certain Work that one tries for oneself, which then loosens up the constitution, that is that what is the configuration by which the different talents, the different organs, the different functions are held together, then, becoming a little looser and having a chance for movements, a little bit of their own, that they, then in a strange kind of a world do not always know what to do. Or is it, you might say, a general affair, that is simply produced when a group of people, totally, wish to pursue an aim which is not entirely natural.

It brings up of course, the question how to keep one's feet on the ground sufficiently, so as not to lose contact with the laws of nature and that because of this kind of adherence to that what is needed for the satisfaction of the laws of Earth, that one is not flying off too much into different regions, which although they may be very desireable, may at certain times not be the right kind of food. There is, without any question, an influence of this Barn and the people and the atmosphere.

We cannot really define it; to some extent it is an attempt to do something which might be good. Of course, one wishes for all of us, but in any event, for some, the more they can profit, the more there are people who can profit, the better it will be. Also, the profit has to be defined for each person; what is profitable for him or her. And every once in a while one doesn't know it.

We are based on practical application, particularly here at the Barn, to be active, mostly, with one's physical body. We have not a particular psychiatric ward and we are not a hospital, and we are not interested in really, too sick people, because one has to learn to be healthy, if possible, also of mind, but quite definitely of body. So that the body when it is asked to do certain things that it can be done, even upon the command of a mind which may be a little shaky and sometimes quite confused, because the confusion of the mind will set in for everybody. I don't think you have to make, have to have any particular hallucinations about that. When you come to this Barn and surrounding, and the people, and the introduction of new ideas which at least, if they are new enough, can be applied, and if they are too new you have to wait until there is a possibility that you wish to apply them, you can be quite sure that you will be shaken up in a certain way, and sometimes even to the extent that you feel you don't belong. Because it is sometimes too much for you to take. And when one can take of a certain meal only a portion it may be quite enough to satisfy your hunger, and if you'd eat more you may get over-fed and it will create other kind of troubles which are not right, and where one has to have enough common sense to leave well enough alone. And sometimes one has what the Germans call 'Des guten zu viel', that is, too much of a good thing, which then starts to act against you and if continued, it will start to act as a poison.

We have to be careful, for ourselves, not only to remain physically well, but also psychologically correct. That is, in equilibrium, if one can. And the way one wants to bring about a balance, which is needed for that kind of psychology,

is not by means of shock treatments and not by means of institutions of so-called psychological learning and therapy, because many cases can be settled in ordinary life, if the surrounding is correct. But of course, one has to be careful that that surrounding remains correct and that even if one is in it, one does not start to adapt certain conditions which belong to one, oneself, and then also spoils the opportunity for the surrounding actually to have a good influence on one.

The way one has to remain in contact with that what is the atmosphere of the Barn is, I would say, ninety percent physical labour. It is not your mind, and it is, of course, feeling has to be there, because there has to be a wish to continue with what you are doing. But physical labour will in many cases, bring about enough of an equilibrium. And the physical labour has to be performed in accordance with the regular rules, you might say, of the game, and not become extraordinary. For instance, we don't sit and stare in the Sun. We don't sit for any length of time, too long, without being able to do anything and get woozy in your head. We don't want over exposure to certain things which are definitely not right. One does not want to be exposed constantly to disagreement and one does not want to act in a certain way that becomes as behaviour, a little bit undesirable from the standpoint of others.

Of course, it's obvious there are different reasons, for it. The main reason is for oneself. The secondary reasons are for the group as a whole, and also that what extends when it goes further outside of the confines of this Barn, and then gets in contact with Warwick and the different people who have no particular judgement and only a certain kind of prejudice. We have to be careful with that behaviour and one should become like the Romans do, when they, as Romans eat and drink and have a meal and perhaps have certain orgies, but always within measure, and always remembering that they were human, and that this kind of expression of humanity is on Earth, within certain limits where we live and whatever is the civilization that we, as a whole, are subject to, that we remain within that particular kind of framework. We are not living under coconut

palas, and we are not on an uninhabited island. We are not like Gaughin, going to some place in order to get rid of Paris. We are not recluses or hermits. And we are not interested to become a monk, or even a sage, or someone who wants to call himself a Yogi. We are just ordinary, simple folk, I call it, and I use that word advisedly, because among us, there is now a folklore.

Folklore for us is connected with Work, and what is required when one talks about Work, that that kind of a folklore can be understood and although in the beginning it may sound a little bit like a fairytale, as if it comes from the ancient history, that it is at the present time possible for all of us to apply it in a certain way of practical knowledge and to know then, what one's behaviour should be, but such behaviour must be dictated from that what is within oneself, as one's inner life, and the desire to have an essence, the desire to have a conscience, and of course, gradually building up, a consciousness.

This is our task as a whole, this is what we talk about in different kinds of terminology, and it is that kind of a folktale that should continue to exist, as if it is told from father, to son, or from mother to daughter, or from parents to children. To sit, at times when they, after a day's hard work and then gathering around a hearth or fire and sit there and tell stories that the father, particularly, would tell such stories to his children, how in the olden days, and how once upon a time, and then there came this and that, and children now you must listen, listen very well before you go to sleep; this you must remember in your dreams. Such things must take place among us, because we have to help each other, we have to tell and remind each other, every once in a while, by behavior, that something in oneself is taking place and that that is then required to be communicated.

The result of that will be that you will not feel alone, when you yourself are adjusted to the wish of Work. You will feel alone when that desire isn't there because then it will act just opposite, and you will not then want to believe in the

existence of something that is represented by the Barn and by the Group, as a whole. You see, it is Mother's Day today. It's a celebration for a mother towards her child, and wishing that child, not the mother, to grow up as a person. It is not a day to give gifts to Mothers. They already get enough from their husbands, if they are right, and it is not necessary for the children to have that kind of respect then only in their own behavior, a mother can see herself represented. The gift a mother will be able to give to her children on a day like this is to try to understand her child and to find out what is a child as a hope; what is really required for the totality of such education and to go to school, as it were, to find out what other mothers are doing and why and how they can or not, and then to find out what is wrong with me as a mother, so that I then will know what to do and what to teach, and what kind of a story to tell my child, and profiting by everybody who has children, on a Mother's Day, to be united for the sake of children, not for the sake of the mother. A mother has done her duty in having a child; she then has the duty to educate and then she has the duty to leave a child alone and put it in the world. That's the task of a mother.

She's helped by a father if he is there; she is helped by friends if necessary. Mostly, she is helped by other mothers. We have a nursery. We have a heltuva lot of trouble, every once in a while, because of the mothers not understanding each other. And, of course, conditions can be explained, and to certain conditions, certain facts can be attributed. I know about such things, of course. I know conditions at the Guest House. I know that sometimes one thinks the water is responsible for certain difficulties with the children, disease or diarrhea or things of that kind and maybe it is milk, maybe it is the general atmosphere sometimes. And maybe we have to do something about it quite radically and we will do that because I suggested this morning, if that perhaps is the case, for one week we will live on water from the Bear Mountain, instead of using the water that we have now, or we'll get milk from some other source, perhaps pasteurized instead of

getting it from the cow direct; whichever way it is, we'll investigate it. It will be necessary to have a water supply that is more reliable. We don't want disease. We want good health and if there is something the matter then we will find out what is the cause and we'll correct it. There's no question about that. And if the nursery of course has labored a little bit under such difficulties I can understand. But the difficulty is mostly mothers. And for that reason I said on Mother's Day we will have a meeting. A meeting now, after this lunch, in which the mothers can talk, and talk and talk their head off and tell complaints from beginning to end, and get it out of their system. And talk in a certain way with each other for the sake of trying to find a solution, not just because you wish to talk and you have complaints galore. Everybody has complaints. But the aim is now to find out what will we do with the nursery? Mary Jo has a hard time. How much help does she get? And, how much criticism? And why should there be confusion in her mind?

You are not as yet understanding the purpose of the nursery. It is to give mothers a chance to leave their child so that they, as mothers and members of the group as a whole, can then attend to certain activities which have relation towards the possibility of work on themselves. That's the purpose of a nursery, the nursery we have. Don't bring your child when it is sick; the nursery is not a hospital. You have responsibility when a child is sick, to attend to it in your own home as well as you can. When it is on the upgrade and is convalescing you can bring it. It's all right. Don't expect a nurse to be there. Mary Jo is supervising, helping to keep the children at ease, busy, if possible, joyful, of course. To let them play, to give them a little instruction, to help them. I've asked Randall to help in that sense, because gradually the nursery could become the beginning of a little bit of a school which we must have for young children in order to be taken care of and not to become prejudiced about work, when they see different people so-called representatives of work that they become prejudiced because they cannot understand their behavior. You understand, you fathers

and mothers, and all the rest, that you are under scrutiny of a child. And, that anyon--anyone who is not behaving in accordance, with, you might say, ordinary decency, is not representing, at all an aim, that we, if we are honest, want to pursue.

So I hope that the mother's meeting this afternoon can be quite successful. I don't want a tape. It might have an objection to do that. Because I do not wish to be involved too much in affairs that ought to be settled among yourselves. Gradually I do not want to have all kinds of things to be settled by me. I want people to grow up so that they can settle the questions for themselves. Whenever there are certain things that come to my notice and I happen to talk to a few people, I incorporate answers in what we talk about on a Saturday or Sunday so that then there is a chance that in a general way you will know what is to be done or can be done or perhaps what I will suggest. And it is not necessary to hang around or to ask me all the time the same kind of a question that even you could ask or that will be answered when we have a general meeting. The concentration of the efforts I want to make is in meetings; there I wish to talk about Work. And there is still enough, as you know, five days a week, that there are meetings of a certain kind and sometimes twice a day.

It's not for my own protection, it's only for your growth, that I say this. You have to learn how to stand on your own feet. You won't get it by simply coming and asking me, all the time. Find it out for yourself. The difficulties are there within yourself you have to meet. And if you need a little help, all right, it can be given; if there is a loss of enthusiasm it can be given in a certain way, if there is the need to get clarification for certain things,we can talk about that and see that ought to be done; if there are difficulties in life, sociologically or economically, financially, whatever it is--confusion--in what you should do with your life and what perhaps we can talk a little to indicate possibilities of attack of that kind of a problem. But for the rest, it is you to do things, not me. I am only here to tell

you constantly; Work, Work on yourself, as well as you can. After that, the affairs of ordinary life can be straightened out. But your attempts have to be first. That what you wish, what is it you wish? Do you wish God to come and kiss you when you're still in a cradle? Do you want God to become a mother? God is not. He is father or mother combined. He has the strength and the sternness of a father. He has benevolence of a mother. He has caring, but He also has wisdom. Sometimes He is utter kind. Sometimes He is angry and it rolls through the sky like thunder.

I hope that the meeting will be right. I hope that you can talk and that you can keep control over your voice. Whoever there is here of mothers who will attend that meeting make it a good Mothers Day. Those who are not here and perhaps are now in attendance at the nursery, please tell them what we talked about. Begin a meeting like that, simply say it has to have a level. We want to find out among ourselves, what we can do and not to be selfish and not to be stupid. Please try to be as wise as you can. Try to see what is involved for an art for the children themselves, so that they can really find in a nursery a haven, and if possible, can profit by the atmosphere created. The problems, as I've said, of sickness, we will settle; don't worry too much about it. Don't worry too much about certain primitive conditions, it need not interfere with your behavior, as a whole. One can become normal even in a shed. You don't need a palace. You can become normal within your own self. You don't need any edifice at all, if your intention is to grow up. You start to grow from the inside out because that's where your wish is for your own growth and the understanding which surpasses all knowledge and belief.

So when I say the accent is on Work, ninety percent activity it is that you're honest in the performance of such things. That you do it as well as you can, of course. But also that you eliminate too many thoughts, eliminate too many feelings. Just enough to keep going. Because there is a time for study, there is a time for indulgence, even in ALL AND EVERYTHING. There is a time for music; there's a time for listening to your own voice. There is a time to try to find your essential

values. You can do that whenever you then wish, but the day of honest work is a marvelous foundation to find rest in the evening when day is done.

So what...to David's health, to Mother's Day, to the nursery, to all of us, may God Bless the Barn and what we are trying to do.

COFFEE

MR. NYLAND: It is very interesting to have a good excuse to be out of breath, or to be late cause just the moment I wanted to go there was a call from Los Angeles, so that explains it. In the meantime, you've had enough to drink your coffee and let it digest. So now your attention can be more concentrated on Work efforts you've tried to make during a meeting. We will continue to meet here until it gets too warm. Then we'll have to find another place and perhaps out of doors. But I understand now, that out of doors is not so good because the ants don't like it and people don't like the ants. So I don't know what to do about it. Thinking about the possibility if perhaps we can sit out side here where the new terraces are going to be, and it's a little bit too close to the road. So we'll have to find out later and I hope that we can suffer a little bit, because of the extra heat. If we concentrate on Work you will not notice the heat. You notice it of course only with your head, and sometimes the realization that perspiration runs from your forehead over your body and you may be a little uncomfortable. Uncomfortable-- just a little bit, is quite all right, because that is what Work creates, in any event. Uncomfortable as far as your general unconscious state is concerned. And I say it is right because that is the function of Angelios. Angelios does not want you to sleep when you want to sleep, and it disturbs you and it pokes you a little bit in the ribs, psychological ribs probably. It gives you an idea that everything is not the way it has been, or even the way it looks but that there is something else that has a perfectly good right to come into existence. And that if-- if only you would want to wake up you could see it.

It is interesting that a dream one can have in daily life when it is the so-called half waking state, that the dreams are not really vivid. They are passing fancies. And every once in a while the thought or the feeling comes and of course it is connected with a different kind of possibility or a description, sometimes quite clearly about another country, but somehow or other there is no particular reason to buy a ticket or even to collect the money to make the trip to such a country. It's very much like the National Geographic Magazine, you simply look at the pictures and you say how lovely and wonderful and the, "It would be nice if I could go to the Pyramids", or if there is something in Africa that I ought to go and look at. But, and then, immediately: "I have no money, I have no time--I really am not that much interested and therefore you turn one page after another until you get finished with the number you put it on the shelf and you say, it has done its usefulness.

It is not that way with life, if we consider the possibility of the application of Life for a different purpose. And it is unfortunate that we are so used to just turn the pages and then let a little bit of an impression stay where it is. And although it is in your mind and although there maybe in your feelings a certain admiration, and partly a wish that you would like to go to Tibet, you don't do it.

Once I remember in one of the meetings with Orage, we decided to see what it would be if all of us would go to Tibet and then we would have to find out what would be in our way and how would we get to Tibet. Simply, as an indication of let's call it Shangri-La, of what was ahead if one could become conscious and conscientious and even if one could really become a Man walking on Earth and finding the solution to the problems of this life by going to Shangri-La, Tibet. And we were amazed really because many of us had all kind of different ideas of how to get there, in a car, partly airplane, partly walking; some wanted to go in a covered wagon. And things of that kind. We make it so difficult and it is really so simple if one wants to work that you go through all kind of gyrations in your mind trying to find out what is the right time. And now the conditions

are not as conducive as they ought to be, or really I don't have enough wish and maybe tomorrow I will have it. Or, let me have a good talk first or perhaps I should precede it by reading ALL AND EVERYTHING and then I hope that I will be inspired to do something about my life.

And in the meantime your life just goes on. And, of course, quite unconscious and that what are the thoughts in your mind prevent you even from making a little room for a very simple thought: why don't you buy a ticket now? You see, we ma-- waste a great deal of time exactly because we don't want to be so simple. And there are many reasons why we don't want simplicity. We have not been taught to be simple and we live in an age and in a world where simplicity has a strange kind of a sound. The more complicated the machinery is, the more intelligent we think human beings are. And particularly when we have a computer who can keep things, as it were, in reserve. Or a telephone that dials and after you're dialing you hear the telephone dial your number. All of that we admire. We are of course in admiration about reaching the moon exactly at a certain place. And to come back in the Pacific Ocean exactly at the place where the warship is that's going to pick us up again.

But what of it, really, when we get used to that kind of nonsense in life? Our mind starts to think in such terms and it is prevented then to come back, as it were, to the soil. The soil is our body and the mind has to have a close relationship to the body. It has to find out first what the body is and how it happens to behave that way, without going too much into physiological details, simply to see the behavior as a manifestation, and the acceptance of that for whatever it is worth. And even when we give it a value that we try to take the value away and not express it anymore in any kind of a value and only the fact that it happens to exist. Nothing really could be more simple than that. When we want to complicate affairs we think we are much more than the tail of a donkey if we've come under the so-called understanding of philosophical questions and can throw words around. And, particularly when we then show off as having been well-read and cultured and

wanting to create the impression that we really are somebody, and therefore that we really don't need work, anymore.

It's difficult for a grown-up person to become a child. And although we know about the needle and the necessity to enter the Kingdom of Heaven in some way or other we don't want to do it in the way it is prescribed. We want to do it in our way. And when it is then required to understand that we are children, as far as the growth is concerned, just at the beginning. And that that what ought to develop is still there in embryo and a little potentiality and it has to be fed. We don't like to be compared to that kind of a child, because when we say children, we also think that a child has, of course, a certain possibility of being impressed in a certain way and quite favorably without being, too much affected by culture, as it is. Uninhibited, we call it simply, that it is open and free. And that is the kind of a child we really like. But we don't like the crawling child who cannot as yet stand up or a little child who has too much saliva and simply disposes of it whenever it can, and whenever it happens to be in that kind of a state, without consideration of what a mother has to do in order,--you see we prattle a great deal, and we still are like children in our talk, and we don't even know it, because it goes for ordinary sense and it is acceptable in the rest, for the rest of the world, our friends, even.

The comparisons you must take every once in a while when having become interested in work of this kind, and you are, let's say for four or five years, busy, trying to find out what is the truth about yourself and about work and all of a sudden some old friends come and visit you, and they have lived their life, and without any knowledge of Gurdjieff or even interest in Objectivity and I take simply an average kind of a friend, who used to be a friend or a good acquaintance, with whom you could really talk at the time, without knowing anything about Objectivity, yet that you had a good time with them, there they come, and they start to talk and what is it. And what is it that you want to answer and sometimes how ter-

ribly boring it becomes. Because where have they been living. And of course, you compare it with what you have been doing and where you are living. And the question is, are you really at that time because of the boredom, entitled to see where you are living? Are you then living at a certain level. And in the first place, that what you consider boring, could be such an opportunity for you to show that you have lived for five years in contact with Work. And that by that time really there should not be any particular boring moments. So that you really could pick them up at the time.

We say many times that an unconscious man loses a tremendous amount of energy, because of his unconsciousness and that for him of course, is lost and that you are entitled to pick it up, out of the gutter. One takes the crumbs from the table when you do not know as yet how to sit at the table and eat a decent meal. And there is energy in the form of people talking about all kind of things that interest them: sports and rebellion and students and politics and all the rest that we are familiar with over the radio, and how a radio news broadcast can be filled twenty-four hours at a stretch with a little bit of interlarding of some kind of commercial saying which of course when you listen to it you already know from beginning to end. But still it is dished up all the time and in between some news you will want to hear. It's really idiotic.

You know the book Monkey ending each chapter by the admonition, that if you know , if you want to know a little more about Monkey and Tripitaka that then you have to read the next chapter. And then, between that chapter and the other chapter there is a whole galaxy of pornographic literature that you have to wade through before you can read the next chapter. This is really a picture of one's life. When one looks at it from the standpoint of eternity. What is it really that one at such a time thinks. And, I said in the beginning, where is your opportunity now to become Aware of yourself as you sit. There are no outs to distract you. And no particular difficulty in sitting on the floor. And you are there, breathing,

and taking in and trying to follow what we are talking about and is it possible that something in you could be aware of that kind of a process now taking place in your unconscious state: Is it really possible that at these kind of times when definitely the conditions are conducive enough, and that the subject itself already is, in relation to Work that then you make that kind of an attempt.

But how often have we sat at meetings without making an attempt? And how often have you had moments when it was really quite possible, that you did not make any attempt at all? And, even at that when you are tired, and you have worked physically, how much of the time are you asleep, that actually you doze off, that you cannot keep your attention. Really I do not blame you because I know by experience the difficulties, and that sometimes talking about Work, more or less in a droning manner, not always changing the voice and not always go into either ecstacy or emphasis, that there is, of course, that chance that you will fall asleep, because you are tired and the attention cannot all the time be there but at the same time you must constantly make attempts to keep your eyelids of psychology open. So that you have to use little tricks, every once in a while, by re-sitting or by making a different kind of a movement or by having your weight changed from one place to another or that perhaps you use, again, I say, psychological matchsticks, to keep your eyelids open.

Have you ever been awake to be kept awake physically when someone is sick? When you are like a nurse, when you have to take care of those who perhaps are dear to you and with whom you have a relationship? Have you ever been in the presence of your father dying? Have you ever had that wonderful experience, terrible as it is, to see of course, life ebbing away, without any possibility of doing anything about it. And that at a certain time, when you try to help, and it may go on for quite some time, and you get tired and you sit and you walk around, but it is evening. Your father has to sleep, you know, and it is not so easy and it is for you to try to help him. And when you get tired, and the eyelids drop, and all of a sudden you realize you are busy with something that is important.

It is a long cry from that kind of an experience to the importance of Work, because we are not as yet enough adjusted and we cannot really be blamed for being still ninety percent of a slug. And it is not even, you might say required that we sit up day and night and that we become fanatic, because it would be the wrong kind of a thing;it's only allowed in cases of emergency. And we live an ordinary life not as yet in emergency because we are not dying as yet. And we don't want to believe that we will die very soon. (All right, Ron)

But you see, here again, I talk in generalities. I talk about perspectives of Work and what is the state of a man. I can talk about your little issues, the different experiences you have for which you wish an answer, the confusion in your head also regarding Work and the necessity for Work, and your attempts, which of course you make, and which are, at times, quite honest and can go in many different directions and not only be intellectual, as I explained, the other day, but can come from different sides of the globe, all converging on Rome. So that when in Rome one can do as the Romans do. What did the Romans do? Why do we want to go to Rome? Rome was a center of civilization. It was where the barbarians were directed from, and where the Empire started to grow from and expanded into country which was then unknown and then occupied, also, for their own benefit, of the Romans so that they then could stay in Rome and send their legions out to fight for them.

What is Rome for us? It's a holy city. It is something where magnetic center has its palace. It is a relationship that one wants to establish by going there to find out what it looks like-that kind of a Vatican. And that one does not want to go to the force and power which was also Rome, but that from very early days, that what was religion, even if it was tinted a little bit in a Catholic sense, and the Protestants and Christianity and some trouble of course, to live among the heathens, that at least there was the beginning of something that is called a "vatican", and not the "curial" which as you know, is the palace of the King.

One wants to find for oneself something that can be equal as value and is there when one is a child and that then it is not just roses, roses of looking at a little child and admiring it. But it is the realization that really nothing of that kind of a center of Rome within oneself exists. And that we are in reality such children, that we have not been educated enough even to know what we are talking about when we talk about Inner Life. And for that reason I talk many times in generalities because it is easy to know what to do for Work and it is also assumed, and I say it so many times, that of course you Work, and you make attempts whenever you can, and I remind you in this meeting not to forget: to see what can be done now, parallel to the way you sit and also the way you listen and the way you are and at the same time, something to be present to you as if there is an 'I' in the Enneagram, looking at you, and profiting by the light furnished by the setting Sun.

This is where this particular kind of a Group in this building is of use because the building itself can remind you. It can remind you of the place where Rome should be, within you and then to do as that what is commanded of the Romans to be, which is the constant effort to be awake. That is what one does when one lives with the Romans. That is the center that I would like to make it, on account of which the different directions leading to that Holy and Sacred city, within oneself, are justified and that the approaches of course become completely personalized because you do not know what someone else feels or even sometimes when he talks, that you don't know what he thinks.

But it is your aim to see where is that kind of edifice that you look up to, that tower of God, through which then, if you could reach it, you could climb up to the heavens sevenfold, if necessary, as long as you don't get too tired and out of breath. It is good to get out of breath. On the second layer you really don't need your breath any more--it's only used for the lungs and the lungs belong to this world. On the-- in the Mesdjonian Body there is no breathing. There is an

existence of an emotional kind which is in vibration. It is not the kind of breathing we are familiar with. It is that that produces a certain sound, closer to the possibility of a sound of the spheres and not as much dictated to be; like music is written. But it is a sound which is audible and which we sometimes can hear far off, far away, when somewhere in the great distance there is a whippoorwill, calling at nine o'clock in the evening and signalling, signalling that the day has ended and that the night has begun and that is his farewell song to the day.

This we can hear, this is with what, with what the Kesdjanian body has to become filled. Energy of that kind to be expressed in a very subtle and simple way, and of course, of a quality of a lighter density. It's the Kesdjanian Body which will enable you to help the Soul to develop further because all of the energy accumulated in the Kesdjan will at the end, at the Si-Do, be used for the possibility of over-riding the Fa of the Soul Body. This is the aim of Kesdjan. To have an aim much closer than we can on Earth, about the realization of what the necessity is, for that what is for oneself totally of course, the formation of a Soul. And the Soul is the preparation for the needle to be able to go through that and enter into the Cosmic Conscious state.

This is what takes place, Kesdjan helps to understand that is suffering. One feels one is emotionally involved. One has to suffer that is for the time being expressed by means of the body. And we recognize it, we suffer because of conditions not being the way we would like them to be. We don't know any better because this is the way we grow up by stumbling and hurting ourselves. We want to grow up and become Man, psychologically this time, that is, the development of an emotion. What is in a real Man as an emotional Life, what could be in a real Man as a consciousness. And this is the way we get up and stumble and fall. This is the way Kesdjanian Body is being formed, by being hurt. I would almost say, as constantly as one will allow it. Because there is sometimes too much for that and then one comes to an impasse and at such a time one wants to close the door and flee away

because one is not used to that kind of suffering and one turns away from it because the only salvation then seems to be not only to close the door, but get out of it, and to do something else perhaps just some ordinary, ordinary physical work. I said that at lunch. It is the physical work that will compensate for too much hurt, but the hurt is going to give you the value for the formation of your Kesdjanian Body. That is why it is necessary to remain honest and also the necessity of being sufficiently adventurous but also that one has to learn to give and to care and the utilization of that what is there already, a little bit, we say simply as a little bit of a triad of the Do-Re-Mi of a feeling. To utilize that to the best of one's knowledge whatever the knowledge can allow in a relationship with each other, but the growth has to come from the wish which is germinating in that little Do-Re-Mi because it has to have a definite kind of a quality and it is not just ordinary feeling like I have for even, let's say, caring for a plant,. My feeling is the caring for me. My feeling must go over in a relationship towards that what makes me alive. That what is of course the changeover from the feeling into an emotional state is the accent being placed not on me, any longer, but through me onto something that gives me life and for which I then have gratitude of being alive, but gratitude towards that what causes me to be what I am.

This is the attempts, I say, this is the kind of perspective because this question of suffering, this question of not wanting and only if one could explain it or even rationalize or perhaps even let it grow, and then use itself up and, after a time it leaves you. Or even, that you have a little panacea, like a salve, you put on the wound in order to be able to live with it a little longer and not to see it, hoping that underneath the salve it will heal. It usually won't because the salve prevents air to come in. It has to be clear and clean that's necessary. But it has to breathe also. Your Kesdjanian Body has to learn how to breathe in its own way. It has to allow for the vibration rates. I said the Law of Seven, of course, one starts, but gradually that Law of Seven, when it is one, four, two and goes across to the other side five, eight,

seven that one then con--compasses the totality of a circle and that the circumference by constantly going one, four, two, eight, five, seven; one four--four, two, eight, five, seven, which as you know is a repetitive fraction, that it has to be like that in order to come gradually in a circle of activity. The circle will approach the circumference and then will find nine and three and six. It will have a whiff already of the meaning of Soul as an entity and that gradually by taking many, many attempts of trying to make the Kesdjanian Body function in a certain way, and deepening then what is the effort, deepening then what is the counteraction towards being hurt. More and more, deepening the wish to accept things as they are even if they do hurt, that one continues hundreds and thousands of times to make attempts and attempts and one attempt after another. And as you sit here to make attempts constantly trying to be reminded of something that ought to take place in you. So that together with listening, together with taking in certain thoughts which can affect you, that you also give enough payment not to that what is Mammon but to that what belongs to God. A man must constantly remember that he is really two-fold and that the payment he makes even in coming to a meeting and listening is many times just unconscious embellishment of your brain. But that that what ought to take place parallel, as if one is already on the track towards infinity, as if there is that possibility to have something that can exist and remains in existence for a little longer than just a moment, as a point in time. That that what one wants is the continuation and to give it effort, and to give it energy of that different kind of a nature for which then one can become graceful.

When it happens to be that one then becomes alive in the perspectives which are opened up and the whirl in buying a ticket for Tibet, that one really reaches Shangri-La, in which there is no destruction. You see, this is the aim for freedom, that one becomes free from the destructive forces. And, that only when one has a message to fulfill one can go and become dressed again into a form for a different purpose to deliver

a message at the level where this particular birth takes place. But that is the purpose then of one's Life, being temporarily kept in a form to fulfill that task. And when the task is fulfilled, the form disappears. And that what is Life is reunited with His Endlessness.

This is the purpose that we try to understand of the meaning of one's Life on Earth. And that the emphasis is the wish for that Shangri-La without the form. And, we only will get it by the understanding to the fullest extent of the form because that is prescribed by the Law of Nature. And we live in nature. We fall asleep in the arms of Mother Nature. This is our state and Mother Nature has tremendous arms and is, at times, quite compassionate. Sometimes I like to compare the possibility of falling asleep on the level of Kesdjan with the arms of Morpheus, so that I will allow myself to sleep in consciousness and conscientiousness. That I know that when I make an attempt and I exhaust for myself all the energies available and that I come to a point where I really don't have any more because it has been used up and a great deal has gone for the maintenance of my unconscious state and that what ought to be available for the development of one's Inner Life has come to an end that I'm then faced, still with a wish, but the inability to create and also that even in the creation I have an inability to make work, to make energy while Working.

This is what I tried to tell you that now while you are trying to work with your mind, to take in thoughts and certain concepts, and I say, perspectives, that then, at the same time, there is enough left for the attempt of waking up with this little 'I' also in your brain, or what is present to you in your heart. And that then there is a totality of yourself which includes outer life and Inner Life and which will enable you by means of your will to keep the eyelids open of your 'I'.

This is what I wish to accomplish if it's possible by means of simply talking and giving perspectives, one after the other, with little examples of daily life, because I know daily life. I know what it is to suffer, to be hurt, to be temporarily almost you might say, disabled, psychologically. To sit and not to know because that what is then required is not understood

in its fullness. And one cannot see that that even has to be required because one would love to just do it a little cheaper. One is not always willing to pay the full amount. That is always the difficulty because we are a little cheap. When we can get something for nothing, that of course is almost ideal. But then when we want something we go to Sixth Avenue and instead of paying for the name, we pay for the value. It's only of course when we want to have a name so that we can show off as if you can go to Fifth Avenue or Park Avenue. What I want for myself is to find out how much is honest, to pay for that what I get. And then, if I wish to get it, I must pay that price. If I want to find out how to get over my hurts how to consider that what is hurting me as something that perhaps is useful. Although I don't want to agree with the usefulness because I cannot see that it is even given to me for that kind of a purpose. And I keep on considering that it's just accidental, and it just happened to be that way, and you might say, I happened to be in the way and I get hit. That all of this is still so accidental that not even God knows about it. So there is again no use to ask God for information or to ask him to tell me, really, honestly, if it is necessary or not. And the pauses that one has, sitting in front, and being hurt and coming to oneself and considering it and honestly trying to find a solution. It takes a little time, in an unconscious state, to come again and again, back to an equilibrium in which one can see clearly. But when once that is reached then you must undo if you can, the cause of the hurt. You must also undo what what has been the manifestation of you being hurt. One involves a condition created on account of which you were hurt, and you have to try to undo it or to understand it better by rationing it, by verbalizing; and formulating. The second is, how you were hurt and that remains your affair. To see, that next time, there will be more understanding and also that the hurt actually can have the value of reminding you the next time that the hurt need not be like it was before. Because this is required for the growth of a man. That he gradually of course becomes more conscientious and more conscious,

if he can, and less and less unconscious and unconscientious. That he gradually sees less and less, the value of what he has experienced before, and only can have a gratitude of having lived through it, thank God it is past. That one wants to find out growth for oneself how to compare with what you remember yourself to be and what you are now. Also, when you are now, what is it you wish to be and if you could write, what is now your desire for the future.

I will give you a little example of what is needed for a man when he thinks about what he might become.

He has to have an idea of the possible development of all three functions in himself. He has to try to describe what of his body; he must of course describe what he wishes his emotional state to be. And also, he has to have an inkling, of what his intellectual, Soul Body could become and should be. It is then when he describes himself as he would be ten years, twenty years, perhaps one says, at the time he will die. What is it that he wishes to leave. So that at the present time, a person now writes his will, that is, his testament. That is what he wishes to give. Testament from Heilegenstadt, if you know little bit about Beethoven, of what he wrote. Heilegenstadt is the Holy City. It was written there, by him, This testament was the gift of what he wished to live, to leave with his death, in this case, to his nephew.

When I want to know what I could become, I try to formulate it in such a way that at the moment of my death it will be there as I now would wish it to be. And that then, my description should not fall short from what I now expect I will be able to do. And that in my growth I will reach that particular point which I now describe in beautiful letters. So that what is the hereafter and whatever is left of the people who still consider me when they remain alive and only have a little memory that then they can take this little Heilegenstadt Testament, and then look at it, and then start to compare and then be honest and say; what was the failure of such a man. Because this is the reason for writing it. What is it that I don't and I will not be able, to do, but that at the present time, I wished I

could do. And if I write it that way, a great deal of what I now wish to do and that in ordinary conditions I will not do, then I will be enabled to do it, because I don't want that what I leave as my final word to be the subject for a discussion, where I, as a human being failed, and it is something then that I consider for myself as a req--requisite, as a requirement, so that my life will be dictated by that what I think is a possibility for me. I consider at the moment when I live the potentials of the future. This is, of course, the kind of self-knowledge that I want -- not only the facts of truth, but also the aliveness of such a fact, so that when in the application of my life, in my life when there is conscience and there is consciousness that then what is the result is my Self as a Man having an 'I' and a will to execute the functions of an 'I' and the relationship between that Man, as a go-between using the 'I' towards overbridging that what now divides him from God and Infinity. Many different canyons have to be crossed on this particular road. One says Seven, I say, Ten because I believe it has much more of a meaning. Seven stops at the time when one has left--left the influence of the Earth. And the three additional are that what makes Seven plus Three, Ten. And Ten is the unity as the foundation of our system.

What I need for myself, I say it again, is perspective. It is to be able to sit, and think about Work and the concepts. It is the ability that one looks at the experiences of oneself regarding Work. It is when I wish to consider the result of a mothers meeting. To be honest, to see if it lived up to what was originally the plan. And if the behavior of the different mothers have been in accordance with a certain law and that conclusions have been reached which could become unanimous and that each person has had a chance, of explaining what complaints were without being hurt and without having tears in her eyes. You see, something still quite fundamental was lacking, as far as my information is concerned and information I get I know sometimes is quite way, half, sometimes a quarter. It is perhaps not even the truth, in every respect. But I know enough that something is then not quite right and I simply attack a principle without knowing exactly such detail. Because I have

no interest in the details I am only interested in conclusions reached and a state of equilibrium between the mothers and an understanding of what to do with their children and the ability that when one can speak and one is being heard and that there is no prejudices connected with it.

This is what I mean with being hurt in life. One is hurt many times in life, particularly because of attempts at work and because of certain misunderstandings, they are not really taking in that I try to say sometimes quite poorly. I am fully aware of that. Because whenever I listen to one of the tapes of a meeting, I say to myself why didn't I say that just a little differently or why did it take me a little while to hunt for an exact word because I come across it, but perhaps a little too late and sometimes not the clarity I would wish, because I jump a little from one to another because of the velocity of my mind functioning, and already assuming that everybody knows what I'm talking about. Perspective in your life and consideration of that what are the experiences as a result of work. That the necessity for you to consider that is a result of work, actually, that then the consideration becomes worthwhile and also that you come to the conclusion today I really did not take an attempt. That you make a little bit of a note on the calendar and say it was really a rather bad day because this day I forgot that I should have become a child for my Inner Life. Maybe it helps you, for tomorrow. Maybe you can, remember, maybe you can, as a last effort, at the present time come to the conclusion that you happen to exist in this Barn; that you happen to sit on the floor; that you happen to have a body; and that in this body, there is blood, and air giving food to you, that by breathing you maintain yourself, by listening, you get impressions, that you have a feeling, independently, a little bit, at least from a sensation of your body and that there is a mind going on, trying to put words together and follow thoughts and making thought forms to be stored away if you can, in your memory, And that at the same time there could be an opportunity for that what is really much more important than a meeting, much more important than the Barn, much more important than physical work of the whole day. It

is the moment of the realization of one's Life, existing in the presence of the Lord.

So goodnight, everybody. Have a good week. Please take care of yourself.

END TAPE

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